

# The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong?"  
(1 Cor. 16: 13.)

A Monthly Magazine Published by  
**CHRIST'S MISSION**

EVANGELICAL—NON-SECTARIAN.

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### **Michigan Baptists Waking Up**

At the meeting of the Michigan Baptist Association of December 6, 1918, a resolution was adopted urging the Federated Council of Churches to exert all possible power to oppose the Pope's reported desire to attend the peace parley.

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### **One State Alive to Parochial School Menace**

A press despatch appearing on December 10, 1918, said that petitions had been filed by the Wayne County Civic Association for a vote, next April, on a State constitutional amendment eliminating all parochial and private schools in Michigan. There are 48,000 signatures. More than 40,000 are needed, and the petition may fail to have sufficient names, as those of women signers, of which there are said to be many, will be eliminated. If there should be sufficient signatures, a bitter legal fight is expected from Roman Catholic interests to keep the proposition off the ballot. The text of the amendment provides that all children between five and sixteen years shall attend the public schools until they have graduated from the eighth grade.

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### **The Magazine for 1918**

Attention is directed to the advertisement on the second page of the cover, in which are mentioned some of the more important items of the contents of our issues, month by month. This magazine is not put together in the manner of an evening newspaper, to be thrown aside when read through, but for preservation. Thanks in large measure to their own enterprise and pertinacity, the activities of the Roman priesthood, high and low, in many countries are set forth every day in our papers. But there is often much either behind or below these news items that does not appear in the despatches; and frequently these are of no small importance. Pastors, scholars, students and members of "patriotic" societies would do well to secure a volume of this magazine for last year, because of the permanent value of its contents. In proportion as the people in various sections become alive to the danger to our civil and religious liberties involved in the Papal Peril, the value of this magazine and its contents will increase.

### The Papacy and the "Freedom of the Seas"

Pope Benedict XV, in his Peace Note, declared that he was in favor of "the freedom of the seas," and when asked what he meant by that phrase he said that he meant the same thing that President Wilson had in mind. It is worth while noting, with regard to this matter, that previous to the Great War the last interference with "the freedom of the seas" was the issuing by Pope Alexander VI in May 4, 1493, of his Bull virtually dividing the then unknown part of the world between Spain and Portugal. Ramsey Muir says, in "Mare Liberum": "It practically gave a monopoly of most of the world's seas to Spain and Portugal, and for a century thereafter the ships of all nations but those voyaged at their peril in the South Atlantic, Indian and Pacific Oceans." This matter is treated at greater length and with some interesting details in our issue of January, 1918.

### The Good Example of Nashua, N. H.

New Hampshire's campaign for Americanization of the schools was brought to a head in Nashua through an order that the Greek school must close. This school was a church institution maintained by the Greek community, which is of the same membership as the Greek Catholic church. Violation of the educational law is charged.

Ernest W. Butterfield, State Superintendent of Public Instruction, and C. H. Noyes, City Superintendent, said that on November 26 they made an inspection of the Greek school and found violations of the law. One of the male teachers could not speak the English language sufficiently to answer their questions. A schoolroom with an enrolment of 73 pupils had a seating capacity of 50.

The school committee has appointed a sub-committee to investigate other private schools in the city, including those maintained by the Roman Catholic church, in some of which it is understood that the French language is used to a considerable extent. This city has organized evening schools as part of the Americanization program, and at present they have 35 teachers and 474 pupils.—*Christian Science Monitor*, Dec. 5, 1918.

**Sister Mary Basil Wins Appeal**

The Court of Appeal at Toronto, Ontario, has delivered its judgment in the famous action of Sister Mary Regis, Dr. Andrew Phelan, and others, of Kingston, confirming the liability of the personal defendants to pay the damages assessed against them at the trial, but relieving the two corporations against which judgment was also given, the Roman Catholic Episcopal Diocese and the Sisters of Charity of the House of Providence of Kingston, of their liability.

The plaintiff brought an action for \$29,000, alleging an attempt to place her in an asylum in Montreal, also assault and persecution, and that she was left penniless and unprovided for after being a member of the order for 29 years, and was unable to return.

The trial was held in Kingston, Ontario, Mr. Justice Britton presiding, and the jury awarded the plaintiff \$24,000 damages—\$20,000 against Roman Catholic Archbishop Spratt and Sister Mary Regis, and the two corporations, and \$4,000 against Dr. Phelan.

An unsuccessful appeal was made against this judgment in this city in September, 1918, the present appeal being the second.

The original judgment still stands, with the exception of the two corporations being relieved of their responsibility.—*Christian Science Monitor*, Dec. 9, 1918.

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**Concerning Many Millions of Catholics**

Once more the prayers and sympathies of all the friends and supporters of Christ's Mission are asked for the benefit of millions of Roman Catholics not only in this country and in South America, but also in Europe, whose minds are open to the presentations of Gospel truth from American sources as never before since the establishment of the Papacy. We rejoice to know that one vigorous and energetic denomination is showing itself alive to this phase of the world-wide situation, and we hope that others are also awaking from what has been—relatively, of course—a lethargic attitude. Of course, all the great denominations have missions in "Catholic" countries, and have done the best they could with the relatively small support received from the laity of the respective Churches. If only 5

per cent. of the laity of any one of these large bodies, however, had any real knowledge of the true nature of Roman dogma and the practical manner in which it works out in the lives of the Catholic peoples, it is safe to say that no individual church with a hundred members or more would be without a local agency doing what would be, in effect, Christ's Mission work—that is, making some effort looking to the placing of evangelical truth before the Greek or Roman Catholics living in their neighborhood. So far as European Catholics are concerned, perhaps the simplest and easiest method of spiritual aid for them may be found in donations of money to the large Bible Societies for sending Scripture portions in quantities to France, Belgium and other Catholic countries and communities in Europe. And it must not be forgotten that Greek Catholics in Russia, Serbia, Greece and other lands are in as much spiritual darkness under their "baptized paganism" as are the Roman Catholics. Any contributions to this end will be forwarded to the proper quarter by the Secretary of Christ's Mission.

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#### To Our Friends Whom it May Concern

There are generally several ways in which to carry on any campaign, whether offensive or defensive, and relative wisdom is to be measured by that up-to-date word "efficiency."

It is evident that not a few of those who realize the seriousness of the Papal Peril are still—as they have been for years—using methods that cannot fail, with thoughtful people, to defeat in large measure the purpose for which they are carried out. The sending out of anonymous literature purporting to be citations or extracts from documents, and loosely worded statements of matters that are of general common knowledge do not appeal to persons of well-balanced minds. Nor is the cause of patriotism appreciably aided, in the long run, by facts stated in offensive or ill-chosen language, especially when no means of verifying these statements is indicated. A set of resolutions came to this office not long ago that were propounded as forming a subject of debate with the highest priests of Rome in this country. These were couched in such extreme and offensive language that no self-respecting layman, even, could be reason-

ably expected to merely read any further than the first paragraph—much less even think of replying to any correspondent who used such a rude and uncouth mode of address. That the proposition set forth in this paragraph is true—absolutely true—does not affect this aspect of the case at all. That method of controversy will have but limited success. The longer we live and the more we see of various ways of combatting the Papal Peril, the more are we convinced that Father O'Connor's plan was right, both in theory and in practise: Set forth the truth affirmatively; and do not try to pull down without at the same time offering something constructive.

## THE TWIN FLAGS

BY EDWIN MARKHAM.

We are one people, England, we  
Who clasp our hands across the sea.  
We rise from one heroic past;  
One primal memory binds us fast.  
We glory on one greatness shed  
From heavens of our immortal dead.

Our minds are taught by Shakespeare's  
tongue,  
A language old yet ever young.  
We all are Shakespeare's children; he  
Engirds us on one sounding sea.

The conscience of the Pilgrim flock  
Was England's dower to Plymouth  
Rock;  
And Magna Charta's grand groundswell  
Thundered in Independence Bell.  
Hampden and William Pitt passed on  
The torch caught up by Washington.  
They all were comrades in one cause,  
A purpose that must never pause.

We have one fortune in the sun,  
For many souls have made us one—  
Blackstone with law, a granite pile;  
Cromwell with people's fire; Carlyle  
With thunders hurling down the Shapes  
Of Sham, the horde of grinning apes;  
Lincoln who proved that common clay  
Can glorify our mortal way;  
Wise Emerson, the winged man,  
Measuring the ages as they ran;  
Poe, Shelley—all the lyric choir—  
Building the spirit's altar fire.

We come out of one mighty past,  
A gulf of ages, fateful, vast.  
We speak one language, build one dream  
That widens to the world's extreme,  
Wherever England's banner rides  
Upon the wind's eternal tides—  
Where'er the Starry Banner pours  
Its glory over seas and shores,  
Let that realm be a sheltered place  
Where Justice shows her godlike face—  
A realm where even the least shall be  
Free as the kingliest one is free.

We come out of one past: behind  
We feel the pulsing of one mind,  
One pure ideal, white and far,  
Burns over us like a morning star.  
Before one truth we stand in awe—  
That Freedom has her home in Law—  
The Law that must forever be  
The shelter of humanity.

In Earth's grand hour we both were  
cast—  
For testing—in one furnace blast:  
Two peoples that the battle-flame  
Fused and made one in Freedom's name.  
Let now our banners be unfurled  
To lead the future of the world.

England, America, unite  
As heralds of the rising light—  
Unite to be a comrade force  
To guide the ages in their course.  
Up with the twin flags into the air—  
Face to the future—dream and dare!

## The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—  
John v, 39.

### A PROMISE FOR 1919.

*In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.*—Job v, 19.

This promise is given as a message of love from God to every Catholic (of any communion) who reads these lines, and they are words that should help us, one and all, to go forward into the new year in hopeful confidence not only in the love of God for each one of us personally, but also in the power of God to make His words good. The Apostle Paul had had so much experience of the faithfulness of God in the fulfilment of His promises that, in writing to the church of Corinth, he said:

*For all the promises of God are in him, It is; therefore also by him, amen to God, unto our glory.*

Many good and pious people lose much out of their lives, because they do not realize that God loves them personally. They look up to Him as the Great Majesty on High—which He most certainly is—but they forget—especially in time of darkness and trouble—that He is also the God of love, who says:

*As a father hath compassion on his children, so hath the Lord compassion on them that fear him* (Psalm cii (Benedic, anima), 13).

One result of this oversight is that they do not address themselves to Him direct in time of need, as they might and should; while all the time He stands both willing and *able to do all things more abundantly than we desire or understand* (Ephesians iii, 20).

Is your heart troubled on account of your sins?

Do you desire the peace of soul that comes from a knowledge of sins forgiven?

Do you seek the power so to live that sin shall no more have dominion over you?

Are you troubled by the fact that in spite of countless resolutions on your part that you will not again yield to this or that temptation, your religious life is largely a round of confessions and absolutions and confessions and absolutions, till sometimes you feel like giving up going to confession any more at all?

If you feel like this—as many truly pious souls do—then the promise is to you:

*In six troubles he shall deliver thee; and in the seventh, evil shall not touch thee.*

But the promises of God are like money paid to your credit in a bank—or rather, they are like checks on a bank made out in your name on His great, boundless stores of grace and power. But they are of no use to you if you do not go to His bank and present them for payment. That is something that you have to do yourself, and nobody in all the wide world can do that for you. You must go to Him direct, and claim the fulfilment of His promises. Here, for example, is one that fits your case exactly:



*I will give my laws in their hearts, and on their minds will I write them:*

*And their sins and iniquities I will remember no more.*

*Now where there is a remission of these there is no more an oblation for sin* (Hebrews x, 16, 17, 18).

Lift up your heart to God (and you can do this at any time and in any place) and tell Him that, relying upon the merits of His Son Jesus Christ and through Him, who said:

*No man cometh to the Father but by me* (John xiv, 6), you come to Him asking the kind of forgiveness which the writer of the Epistle to the Hebrews described—so complete that you will have to make “no more an oblation for sin.”

He will surely hear you, and you shall enter into the experience of *knowing* that your sins are really *forgiven*—once for all.

You shall be delivered from that trouble in such a way that you will feel that old things have passed away and all your life will have become “new.”

As in the spiritual world, so also in the world of daily life. Note that the promise is not that you shall have no troubles, but that you shall be delivered out of them—which is an entirely different thing.

God's will for you is that you should live a victorious life—victorious over sin, victorious over temptation, victorious over circumstances, victorious over life and—victorious over death, the last enemy.

If you think that the foregoing is too good to be true, put it to the test.

If you do, you will realize the truth of the following lines:

Oh, it's nice to be sure that your sins are no more,  
And your heart is white and clean,  
That you've found the Pearl of Greatest Price,  
And Full Salvation seen!  
There's nothing so dear as to be quite clear  
That you're on the Narrow Way,  
Which leads from the land of sin and death  
To the realms of Endless Day.

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“Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth is not perfected in charity.”

### THE UNITED STATES AT THE VATICAN

Early in December despatches appeared in all the daily papers saying that our Ambassador in Rome had made arrangements for President Wilson to pay an official call on Pope Benedict XV and Cardinal Gasparri on December 23. The *Christian Science Monitor* of December 12, however, published a despatch from Paris saying that Ambassador Page declared that such a statement had no foundation whatever.

The paragraph, however, calls to mind the curious story of the curious visit to Pope Pius X of the last American for whom the Papal Guard was turned out and who was received in the Pope's antechamber "with military salutes and all the honors that are usually accorded to foreign envoys."

The American in question was Major Archibald Butt, and the interview in question took place on March 21, 1912. Curiously enough, the American public was not informed as to the real purpose of the visit, and equally curiously, there was no evidence to show that Major Butt made the slightest effort to get to President Taft the documents he brought away, though he had plenty of time to make such attempt before he went down with the *Titanic*, which was sunk by collision with an iceberg on April 15 of that year.

#### MAJOR BUTT'S "MISSION."

The story itself runs thus:

On the front page of the *New York Sun*, March 22, 1912, appeared the following "story":

#### TAFT THANKS POPE FOR AMERICAN CARDINALS.

Major Butt, President's Aide, Visits Vatican and Presents Letter.

#### RECEIVED AS AN ENVOY.

Visitor Accorded Honors Usually Given to Diplomats—Meets New Papal Delegate.

Marconi Wireless Dispatch to "The Sun."

ROME VIA GLACE BAY, March 21.—Major Archibald Butt, aide-de-camp to President Taft, accompanied by Bishop Kennedy, Rector of the American College here, had an audience with the Pope to-day and presented a letter from President Taft thanking the Pontiff for the creation of three new American

cardinals. The President wrote that this action was acceptable to Americans irrespective of their faith, as Catholicism contributes to the welfare of the country.

The Pope was greatly pleased to receive the letter and it is likely that he will send a reply by Mgr. Bonzano, the new Papal Delegate at Washington, when he sails for the United States after Easter.

Bishop Kennedy introduced Major Butt to the Pontiff, and acted as interpreter. The Major *was in full uniform*, and was received in the antechamber with *military salutes and all the honors* which are usually *accorded to foreign envoys*.

The Pope was very cordial and expressed himself as greatly pleased to meet the American officer. They conversed *for an hour*, and at the conclusion of the audience the Pontiff requested Major Butt to convey his cordial greetings to President Taft.

Major Butt declined to disclose the conversation he had with the Pope, but denied that it had the slightest reference to politics. He says he was much impressed by the affability and kindness of the Pope, his good health and in his interest in the development of Catholicity in the United States.

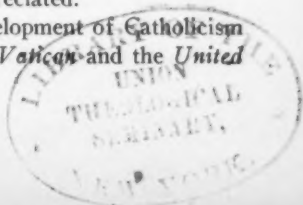
Major Butt afterwards *called on Cardinal Merry del Val, the Papal Secretary of State and Cardinal Rampolla*, who held this post under the late Pope Leo XIII. The latter is an old friend of President Taft, and they had a long talk. He also met Mgr. Bonzano who, he says, is a most charming man. The new delegate is looking forward with pleasure to renewing old acquaintances when he gets to Washington.

Major Butt will sail for home on the new steamship *Titanic* on her maiden voyage. (*Italics ours.*)

And in its issue of April 15, under the caption "Pope Pius X Writes Letter to President," the *Cleveland Universe* said:

"The Pope has written a long autograph letter to President Taft and has given it to Major Archibald W. Butt, to be delivered personally to the President. The letter warmly thanks the President for sending his personal aide to the Vatican and assures him that the visit was highly appreciated.

"The letter further refers to the development of Catholicism and uninterrupted relations between the *Vatican* and the *United*



*States*, which he is convinced will continue through *this* and *future administrations*. It alludes to President Taft's work in connection with the settlement of the Philippine church property question and concludes with a cordial expression of good wishes.

"Although Major Butt's visit has been attributed to ill health, it is well known that he came to Rome *to see the Pope* and to deliver a *letter from President Taft* to him. Major Butt was furnished by the President with *credentials* to Cardinals Merry del Val and Rampolla and a *number of other influential* prelates. Thus an audience was arranged without the slightest trouble. Major Butt *abstained from seeing the King* and had *no communication of any kind with the Quirinal.*" (Italics ours.)

These two communications set forth:

1. That Major Butt's was an official visit.

(a) He was provided with a number of "credentials" to the then Papal Secretary of State and his predecessor in office, and to other "influential" prelates:

(b) He wore military uniform—not the regulation "dress suit" worn by ordinary citizens for an audience with the Pope:

(c) He was received with military salutes from the Papal Guard, and

(d) All the honors usually accorded for foreign "envoys"—presumably ambassadors, seeing that on this occasion the major was the personal representative of President Taft.

2. That Major Butt also paid official calls on Cardinals Merry del Val and Rampolla and other "influential" prelates, for which he was provided with special "credentials."

3. That Major Butt paid no official visit to the King of Italy.

#### ANOTHER PRESS MANIFESTO.

On Sunday, April 14, the *New York Times* devoted a whole page to an article on Major Butt's mission to the Vatican by "A Veteran Diplomat." The second paragraph said that the Major had "made his first call at the Vatican," and that the "private audience" accorded by the King of Italy at the Quirinal, when he was presented by the American Ambassador, did not follow until "a number of days" after the reception of Major Butt by the Pope. The discourtesy thus displayed to the King and the Italian Government is thus explained: "As a general

rule a non-Catholic sovereign or royal personage calls first on the King and then on the Pope. But in the instance of Major Butt it was quite evident that President Taft was anxious to pay a special personal compliment to the Holy Father." "A Veteran Diplomat" also says that "Archibald Butt was not specifically sent to Rome on an official mission;" that "despite his looking the picture of health, [he] insisted that his digestion had been completely ruined by political banquets," and "that a trip up the Mediterranean and a visit to Rome would afford relaxation and rest." "He obtained the necessary leave of absence, but retained his status and capacity as principal and confidential aide-de-camp of the President," who intrusted to him "a couple of private letters, one to the King of Italy and one to Pius X." "No one could take exception to these" and they "did not pass through the State Department, where no record was kept of them." Further on we are told that "it is also known that Major Butt was directed by Taft to *discuss unofficially and privately* with the *Papal Secretary of State* and other leading members of the *Sacred College and of the Pontifical Court* (italics ours) the problem of precedence which had arisen "with regard to the official rank and status of Cardinals in the United States."

The next day after the appearance of the article in the *New York Times*, Major Butt lost his life on the *Titanic*. Several persons bore witness to the fact that his death was such as became his life—that of a brave soldier, perfectly calm and self-possessed in the face of death and promoting the safety of others till the last moment. Yet we are confronted by the total absence of evidence that he made the slightest effort to forward to President Taft the Pope's "long autograph letter" referred to by the *Cleveland Universe*. At that time he was acting in the capacity of an official known in Europe as a "King's Messenger," and under ordinary circumstances might reasonably be expected to use every means in his power to get such documents into the President's hands even if he had no hope of ever again seeing Washington himself. The natural inference is that the contents of the documents were of such a character that he preferred their destruction to the chance of their being revealed to any one but the President.

A New York despatch to the *Washington Post* dated April

18 said that Cardinal Farley "was especially grieved over the fate of Major Butt, who went to Rome to see Pope Pius X on a special errand for President Taft which *vitaly concerned the three American members of the Sacred College.*" (Italics ours.)

The statement of the Cleveland *Universe* is reinforced by a Rome despatch in the New York *Times* of April 28, which said that Major Butt was carrying autograph letters from the Pope and Cardinal Merry del Val.

Although during the weeks from the time of his departure up to the time of the loss of the *Titanic* no disclaimer or contradiction of any kind had appeared with regard to the widely published statements about his mission and its objects and his reception in Rome, on April 22 Mr. C. D. Hilles, Secretary to the President, gave out a statement that there was "absolutely no truth in the report that Major Butt was on a mission to Rome."

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#### VATICAN CAMPAIGN AGAINST THE ALLIES

During December the Vatican activities against the Allies continued, and in two "offensives" took on a new form. The more immediate purpose is to produce friction between the United States and two of the Allied Powers—Great Britain and Italy. The first took the form of what was naively called by one writer an "organized demand" on a nationwide scale, with the object of causing President Wilson to intervene in the interests of the Vatican combatants against Great Britain now operating in Ireland; and the other was the promulgation of a press despatch from Milan, to the effect that the President had made arrangements to pay an official visit to the Pope and Cardinal Gasparri on December 23. The last statement was flatly contradicted by our Ambassador in Rome in an interview with a Havas agency, quoted in the *Christian Science Monitor* of December 12. It must be remembered, in this connection, that apart from the great object of aiding Germany by creating trouble between the Allies, the Roman hierarchy here has several grievances against the President personally. It would be interesting to know how much advice, suggestion or instruction was promulgated through the confession-boxes throughout the country previous to the last election. Among grievances that

the Vatican agents here have against the President are: (1) His Mexican policy—especially his refusal to use force to place the Mexican people again under the “yoke of Rome” by intervention with regard to the execution of Mexican laws against Papal activities; (2) his abstention from attendance at the Pan-American Thanksgiving Mass (except once); (3) his friendly attitude towards Prohibition—resulting in the splendid practical demonstration of its “efficiency” as applied to our army and navy; (4) his friendly attitude towards woman suffrage. This matter of suffrage is a much more serious affair for the Roman hierarchy than many people would think at first sight; for this reason, that if any large percentage of the Roman Catholic women really began to think for themselves and to study things out for themselves, the days of priestly control would be numbered. More than that: if the great bulk of Catholic women in any community should take a stand upon moral issues as to certain evils always associated with “rum,” such as gambling, horse-racing, betting, and other forms of vice, the results might be quite serious to individual “Rum-and-Rome” politicians, and even to some city and town administrations. It must be remembered that the principle of “mutual condonations” on matters of right and wrong suggested by Pope Benedict XV in his Peace Note of August, 1917—as between the Allies and the Central Powers—is that usually adopted by the Roman Church toward sin and evil in general.

Writing on the subject of the Vatican offensive, devoted to creating trouble between the United States and Italy, the well-informed Washington correspondent of the *Christian Science Monitor*, December 14, 1918, said:

It is noted here that the persons who have discovered the purpose of this propaganda have no criticism whatever of the Roman Catholic religion as such, and they point out that a sharp distinction is to be drawn between the Church and faith itself and the so-called clerical element which seeks to dominate the world. It happens, however, that the clerical element is the only religious organization in the world, as explained here, which throughout the war has sought to force itself into international situations and to meddle in affairs totally foreign to the affairs of religion and outside the realm of its legitimate official activity.

The *Christian Science Monitor* is informed that this element never has been more active than it is at this minute, going to the



length, it would seem here, of risking the wrecking of the President's mission on the reefs of its own selfish aims. In short, to be perfectly frank, as this bureau has been told, the clerical element would compromise the President and risk the ruination of his efforts in the settlement of the world's problems, if by doing so, it might advance the cause which has held it in close allegiance to and alliance with the Hohenzollerns and the Hapsburgs for four years.

### FATHER GROSS, OF PERTH AMBOY

At Newark, N. J., on July 8, 1918, U. S. District Attorney Lynch asked the United States District Court to cancel the naturalization certificate of the Rev. Francis Gross, rector of the Hungarian Catholic Church at Perth Amboy. The Rev. Mr. Gross was naturalized on March 11, 1910.

In referring from his pulpit to the Halifax disaster he is alleged to have said he hoped that "We would have more accidents of the same kind, so as to help Germany and Hungary win the war." Another affidavit quotes him as saying, "I only wish the Germans win the war and that America will have to pay a big indemnity."

The *New York Times*, Nov. 2, said:

Father Gross was arrested several days ago on two charges of assault and battery, and released in \$3,000 bail, after Cispo had reported to the police that the priest had attempted to attack him. Arthur Reichmann, editor of the Hungarian newspaper, made the same charge and alleged that Father Gross had attacked him with an iron pipe, inflicting a scalp wound that required several stitches.

When the mob of 300 persons began to demolish his office Cispo opened fire with a revolver, killing George Berseiz and wounding seriously two other men whom the police have not been able to identify.

Mayor Tenbroeck learned that the mob, after finishing the demolition of Cispo's office, intended to wreck the plant of the newspaper, and he called out 100 members of the New Jersey Militia Reserve to aid the police.

After two Hungarians had told Recorder Pickersgill that the grave-digger for the church had told them that Father Gross "intended to have them killed," two separate charges of threatening to kill were entered against the priest. He denied them all.

The significance of this case lies in its revelation of the



spirit of violence that animates the Church and its priests, and it also helps to explain the scenes of violence and bloodshed that accompany such outbreaks of Catholic peoples against rulers and classes as we now see in Russia. All these Russian agitators whose deeds have filled Europe with apprehension are what they have been made by the Greek Church, which has for centuries had complete control of both the Government and the nation: just as the French revolutionists of 1789, and of the Commune of 1871, were the logical products of the teaching and practises of the Roman Church.

### PAPALISM REJECTED IN ROME

If the religious pretensions of the Roman Church to be the true Church of Jesus Christ had any solid foundation in fact, of all cities in the world Rome would be a veritable volcano of spiritual fire, such as that manifested on the Day of Pentecost; and, furthermore, having been for centuries under the influence of the direct Vicars of Christ, it should be a veritable City of Saints—"living epistles, known and read of all men" whose lives would manifest continually all the fruits of the Spirit enumerated in the New Testament. Further, the relations between the populace and the head of their Church would naturally be marked by the greatest affection and devotion.

The distance between this state of things and the facts can be estimated by two things: First, that in the event of any popular disturbance the first action of the military command is to order out troops for the protection of the Vatican; and the second, that although Pope Leo XIII died in 1903, his body has not yet been removed from St. Peter's to its final resting-place, for fear of a repetition of the turbulent scenes connected with the transfer of the body of Pope Pius IX to the Church of San Lorenzo, when the hurling of the casket into the Tiber was only averted by the vigorous intervention of the authorities.

So much for the popular sentiment of the citizens of Rome towards the Vatican. There is a popular saying: "When in Rome, do as the Romans do," and if all the non-Catholics who visit Rome would act upon this, and leave the Vatican and the Pope severely alone, it would be very much better for themselves and a great many others besides.

### CARDINAL O'CONNELL BENEFACTOR AGAIN

On Tuesday, December 10, 1918, at a large meeting in Madison Square Garden, New York, of members of Irish societies and other persons who at intervals act as speaking-trumpets for the priests of Rome, Cardinal O'Connell, for the third time, placed the American people under a distinct obligation.

The first of these occasions was on May 1, 1910, when at a local meeting of the Federation of Catholic societies at Lowell, Mass., he plainly set the standards by which candidates for public office who desired the support of "the Catholic vote" were to be judged, and the *Boston Pilot* of the following week set forth certain important details that had been overlooked at the Sunday gathering. See THE PROTESTANT REVIEW for April, 1918, p. 110.

Yet let us see the haughty cardinal,  
His insolence is more intolerable  
Than all the princes' in the land beside.

II King Henry VI, i, 1.

The second time was on March 18, 1912, when he boldly asserted the right of a Roman Cardinal to take precedence of the Governor of the Commonwealth of Massachusetts at a banquet at which President Taft was the guest of honor. As soon as Governor Foss discovered this he refused to attend the banquet. In this way Cardinal O'Connell brought home to many people for the first time a realization of the fact that the Papal oligarchy that rules the Roman Church is a political body claiming temporal supremacy over the highest State officers.

"LE CLERICALISME! VOILA L'ENNEMI!"—GAMBETTA.

The third cause for gratitude on the part of the American people to the Boston Cardinal lies in the following passage from his Madison Square speech on December 10:

*"It is because the people of Ireland have solemnly kept their sacred word, given to their great Apostle, to be faithful to Peter's successor as they would be faithful to Christ, that they have felt the heel of a foreign despot mercilessly grinding them down into the very dust of humiliation. Yes, let us say it frankly and openly, for it is the truth—it is the fidelity of Ireland to all she holds most sacred which has been the chief cause of her offending."*

In other words, according to the Cardinal, the whole cause of the troubles between the Irish people and the English Government since the days of Queen Elizabeth and the Bull *Regnans in Excelsis* (to go no further back in the history of the relations between the two nations) has been due to the aid given by the former to the local priests and bishops in their prosecution of their never-ending war for the Vatican against the Protestant nation that shattered the power of Spain in the destruction of the Invincible Armada—a warfare that has been carried on in a thousand ways in all parts of the world from those days to these, and of which the Beatification of Oliver Plunket on St. Patrick's Day, 1918, and the virtual taking command of the Sinn Fein movement in Ireland soon after, were among the latest conspicuous features.

Pope Pius V, in the Bull mentioned, deposed Queen Elizabeth from her throne, absolved her subjects from their allegiance and exhorted "the faithful" to overthrow her government, and for years those people and priests who espoused the Pope's cause against the Queen, did their utmost to fulfil the purpose of the Bull in such manner as to draw down upon themselves reprisals from her Government in keeping with the methods of the times used by all Governments under like circumstances.

Any reader who thinks that this connection between the present-day situation in Ireland and those comparatively remote days is "far-fetched" is invited to wait a few weeks until the Peace Conference begins to deal with the conflicting ideals and aspirations of the baker's dozen of new "small nations" in central and southeastern Europe, with a view to so adjusting them as to ensure a permanent peace. It will be found that many present feuds, animosities and sharp conflicts as to territorial boundaries, etc., had their origin in victories, defeats, assassinations and acts performed by rulers, generals and other individuals, long before the reign of Queen Elizabeth.

Furthermore, the maxim "Divide and Rule" has always formed one of the Papal maxims in dealing with different nations and peoples, the latest conspicuous example in modern times, perhaps, being the map of Italy in the years immediately preceding the unification of that country in 1870.

There can be little doubt that not only has this principle been applied to the relations between Ireland and Great Britain, but also in Ireland itself, as regards the various parties that have existed from time to time; for there can be no question that had "Ireland" been sufficiently united to place a feasible plan of Home Rule before Great Britain that would have been acceptable to all the four provinces, that plan of "Home Rule" (under whatever name it might have been called) would have been put into effect long ago.

We do not remember ever having seen before any such clean-cut declaration from a high priest of Rome that all of Ireland's tribulations have been due to her blind obedience to the local officers of the clerical army of "Peter's successor."

Many Protestants and others have said this in one form or another, but now we have it plainly stated in what was evidently a prepared speech by a "Prince of the Church" himself.

For this declaration, Cardinal, accept our warmest thanks!

Cardinal O'Connell, however, while advocating "self-determination" for "Ireland," was silent concerning "self-determination" for Ulster, which, so far from admiring the results of the working out of being "faithful to Peter's successor" during, say, the last fifty years (to go no further back) exhibits a mysterious preference for "the heel of a foreign despot mercilessly grinding them (the people of Ulster) down into the very dust of humiliation." From which it would appear that of the two evils those perverse Ulsterites consider Rome Rule the least.

#### PAPAL CLAIMS ON PROTESTANTS.

In this connection a letter from Pope Pius IX to the (then) German Emperor, dated August 7, 1873, has a very pertinent bearing at the present time. In it the Pope said:

I speak with frankness, for my banner is truth. I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for everyone who has been baptized belongs, in some way or other, which to define more precisely would be here out of place—belongs, I say, to the Pope.

This claim of the Church of Rome is also made clear by the Jesuit theologian, Rev. Thomas Slater, in his work entitled "A Manual of Moral Theology for English-speaking Countries,"

which bears the imprimatur of Archbishop (now Cardinal) Farley, of New York, dated September, 1907. In vol. I, p. 93, we read:

Men become subject to the Church by Christian baptism, and so all baptized persons, and these alone, are subject to the laws of the Church. Heretics and schismatics who are validly baptized are *per se* subject to the Church's laws."

Edmund J. O'Reilly, S.J., who was for some time professor of theology at Maynooth College, states, in his "Relations of the Church to Society," that:

A Protestant clergyman or a Protestant layman introduces the child whom he validly baptizes as effectually into the Catholic Church as the Pope could, and into no other (p. 77).

(These citations are from a booklet (No. 568) published by the Imperial Protestant Federation of London.)

The last clause of the resolutions adopted by the meeting at which the Cardinal's speech was delivered was worded:

Therefore we respectfully but earnestly urge that our President declare at the Peace Congress that the people of Ireland should, as matter of right and justice, be governed only in accordance with their consent and that the will of the majority, ascertained by a plebiscite of the adult population, be accepted as the sovereign will of the people, instead of the present foreign rule by force.

Under the circumstances of the case the suggestion of a "plebiscite of the adult population" that has had no more sense of its own welfare—material and economic, to mention only the lowest aspects—than to allow itself to be led by the nose through the dictation of the priests of an alien Vatican for all these years, is something of a sardonic joke of much grimness.

On another page will be found a reference to a letter written to the London *Daily Telegraph* last year by Lord Curzon of Kedleston, in which he cited cases in which the Roman priests had threatened spiritual evils to those who refused to do their bidding. The mere making of such threats throws a sinister light on both speakers and listeners; and it is not difficult to imagine the result of the suggested "plebiscite" in which all the illiterate superstitious women of Ireland were to figure as well as the ignorant men to whom the priests addressed these threats.

Cardinal O'Connell is quoted as having spoken of Ireland as "for seven centuries dominated by a foreign rule acquired only by force," but he omitted to mention the fact that the said "foreign rule acquired by force" had been sanctioned beforehand by Pope Adrian IV—for a consideration, of course; the consideration being a levy of the equivalent of about 15 cents per house for the Papacy by King Henry II.

It was, however, very kind of Cardinal O'Connell to enlighten the world as to the main cause of all Ireland's troubles for seven centuries, and thanks are hereby tendered to him for the information that Priestcraft has been the great enemy of the Irish people during all these years, as it is to-day.

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### U. S. SAILORS AND SINN FEIN

(By E. G. Fitzhamon.)

By Special Cable to The Knickerbocker Press and Universal Service, Albany, N. Y.

The *Jersey Journal*, Dec. 4, 1918, contained the following cutting from the Albany N. Y., *Press*, sent by a local correspondent:

"LONDON, Dec. 1.—William Hohenzollern would be welcomed in Ireland if the Sinn Feiners could transport him thither.

"Information to this effect is brought here by United States naval officers and men from a naval base on the south Ireland coast coming to London on leave. They say American sailors have been fraternizing for months with all kinds of Irishmen, incidentally 'getting wised up among the lads agin the Government.'

"American sailors attended Sinn Fein meetings chiefly out of curiosity. They say they were amazed at first over the seditious talk going on at these meetings, but finally became satisfied that the British Government was fully aware of what was being said.

"At recent Sinn Fein meetings a desire was expressed to offer a haven to the kaiser and kaiserin. Resolutions were passed to the effect that the ex-emperor as one who befriended the late Sir Roger Casement and as a 'friend of Ireland' and 'enemy of the British' was entitled to enjoy 'protection under the Irish flag.'

"It was further resolved that Robert Brennan, director of Sinn Fein activities, with headquarters in Dublin, take the necessary steps to acquaint the ex-kaiser with the welcome awaiting him on the Emerald Isle.

"American naval men are positive that Sinn Fein headquarters in MacCourt Street, Dublin, was raided by British Government operatives soon after these resolutions were adopted, that Brennan was arrested and copies of the resolutions as well as other revolutionary documents were seized. They say a large number of American sailors attended a Sinn Fein meeting at Wexford the night before leaving for London.

"The American bluejackets 'kidded' the Irish revolutionaries until a particularly hot-headed speaker coupled President Wilson's name with the Sinn Fein movement, claiming he was favorably disposed toward it. At this juncture the American sailors rose, as one man, booed and jeered and warned the men on the platform to 'cut out that line of talk.'

"American sailors, even those with Irish patronymics, declare the Sinn Fein bitterness is incomprehensible to them, in view of what they have learned about the British people, the British navy and about the large sums of British money spent in Ireland. They also declare that some secret influence is woefully deceiving the Sinn Feiners about the attitude of the American people. The consensus of the American bluejackets may best be summarized in the words of one of them:

"There are two kinds of Irish—those who are fond of horse racing and other sports, and Sinn Feiners, who are not fond of anything, except trouble.'"

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### "SELF-DETERMINATION" FOR IRELAND

As a good deal has been said lately concerning "self-determination" for Ireland, it may be well to set forth a few facts bearing on this matter now being placed before the American people by the Roman hierarchy and their megaphones in the Catholic societies:

1. That these clerical agitators apparently wish to deny to the Province of Ulster the "self-determination" that they desire for the other three.



(Seeing that all four Provinces do not wish for the same kind of "freedom," to the average American the next best thing would be to let the "self-determination" go by Provinces.)

2. The Sinn Fein movement may be correctly described as a Vatican civilian army mobilized against Great Britain under the leadership of the clergy. In the London *Daily Telegraph* of June 30, 1918, appeared a letter from Lord Curzon, of Kedleston, in which he asserted that he had said in the House of Lords, on June 20, "The Roman Catholic clergy in Ireland advised their flocks, under penalties of eternal damnation, to resist conscription to the uttermost."

This assertion having been traversed by at least two Bishops (Killaloe and Clogher) Lord Curzon, in his letter to the London paper, gives the names of eight priests, with dates and places, and citations more or less in line with his assertion. Father Murphy went so far as to declare at mass in Kellena church that "if any policeman went out to force Irishmen to join the English army, and was shot when doing so, he would be damned in Hell, even though he might be in a state of grace that morning."

This being so, it would appear that any "self-determination" along Sinn Fein lines would mean government dictated in fact (whether in form or not would matter little) by the Roman hierarchy, by which the movement itself is now controlled. For people who desire that kind of control it may be quite satisfactory, but some little sympathy may be felt for the attitude of Ulster in view of the fact that among the official documents by which that control would be guided would be the Syllabus of Errors of Pope Pius IX (1864); the Encyclical *Immortale Dei* of Pope Leo XIII (1885); the Encyclical *Pascendi Dominici Gregis*, the decree *Ne Temere* and the Motu Proprio *Quantavis Diligentia* of Pope Pius X. The Letter of Pope Leo XIII to the German Emperor, in which he asserted the claim to spiritual authority over all baptized persons, whether Catholics or not, has also a bearing on the matter as regards the Ulster Protestants. Popes Pius IX and Leo XIII, in the documents above mentioned, condemn the Separation of Church and State, freedom of conscience, freedom of the press, freedom of worship



and freedom of teaching, and Leo XIII, in *Immortale Dei*, even condemns liberty of opinion.

#### LIBERTY OF OPINION IN BROOKLYN.

As to freedom of opinion, we do not even have to go to Rome for a statement of the Vatican attitude, because in the *Brooklyn Tablet* of April 27, 1918, described in its editorial page as "published every Saturday with the approbation of Right Rev. Charles E. McDonnell, Bishop of Brooklyn," we find a reply to a correspondent who asks if he will not commit a sin if he buys Liberty Bonds, etc., seeing that he "loves his fellow-men and is forbidden to injure them," and that he has scruples of conscience about subjugating "another nation, or nations, who are also Christians."

The gist of the somewhat lengthy reply follows:

"The attitude of this correspondent is unconsciously thoroughly un-Catholic. *The morality of things for a Catholic should be weighed in the judgment of the Church.* Private opinion is a mark of Protestantism, but the essential characteristic of a Catholic is that he takes his religious and moral opinions from the people in authority in his Church; that is, from his Pope and the Bishop, \* \* The Catholic not only holds this [the Church's opinion about war in general] about war being at times lawful, but also *looks to his ecclesiastical powers to determine when a war is just. The American Cardinals, Archbishops and Bishops are our guides.*" (Italics ours.)

As to liberty of speech we have only to recall the Hague-Slattery affair in Jersey City two or three years ago. If Mayor Hague thinks that his course in that matter has been forgotten—or forgiven—he is quite mistaken.

If Connaught, Leinster and Munster wish this kind of rule there are many who would say, "By all means, let them have it." But the same people would also say that if Ulster does not wish for it, Ulster ideas on these points are much more like those of the American people.

The *Brooklyn Tablet* of December 7 contains a long speech by Cardinal O'Connell demanding a place at the peace table for the Pope, and we may expect to see pressure brought to bear upon the President to support this aspiration. There are good reasons why the United States should keep silent in this matter,

two of which are: First, that Vatican representatives have taken active and, in some instances, successful action against the Allies and in favor of the Central Empires in Ireland, Australia, Italy, Spain and South America; and, second, because it is purely a matter of domestic concern for the Italian Government, as the Irish question is for Great Britain, for that matter.

Prohibition is, so far as it concerns the commerce of France and Italy, a matter of more vital concern to them than the Temporal Power is to the United States; but we may be quite sure that neither Clemenceau nor Orlando will make it a topic of discussion with President Wilson. Nor need we expect that Lloyd-George will discuss our relations with Mexico or the status of the Panama Canal with him.

Many people look upon the agitation of these two questions here by the Papal high priests as merely another form of aid to the Teuton cause by trying to stir up dissension among the United States and the Allies—in short, another form of German propaganda.

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### AN APPEAL FOR BELGIAN PROTESTANTS

(From the "Outlook," December 12, 1918.)

"Protestants in Belgium? Why, I thought that, of all countries, it was the most Catholic." This has been the exclamation when the claims of Protestantism in Belgium have been put forth. And at first blush it would seem as if Belgium were, of all countries, the most Catholic. Yet there are Protestant churches there with their old Huguenot parentage, churches of immense strategic importance at any time, but particularly at this time.

The stronger of these churches have been in the devastated regions. Their buildings—the church edifices, the mission halls, the manses—have been destroyed. But, with true Huguenot spirit, religious and relief work has been carried on in the midst of the surrounding chaos.

These churches appeal to us here through the Franco-Belgian Committee, which represents the Protestant churches of Belgium and northern France. Americans may be surprised and pleased to learn that the Committee controls no less than 439 churches and missionary stations, with 135 pastors and evangelists besides many lay workers and deaconesses. As fighting has taken place

all along the line of these churches and mission stations, as thousands of homes have been destroyed, and as thousands of non-combatants, men, women and children, have been killed, the orphans and widows and old men, the wives and children of deported Belgians and prisoners, are turning to their pastors and churches for help.

The religious as well as the relief work aims to reach every town and village of Belgium. Services are held in chapels and halls and, where they are gone, in the cottages of the working people and in the open air. A great spiritual awakening is taking place, for the ministry of the Protestant churches is coming home close to many non-Protestants—not Catholics, but to many who are indifferent or hostile to all religion.

The delegate of the Protestant Belgians in this country is the Rev. Dr. Henri Anet, of Clabecq, near Waterloo, who springs from a sturdy stock of pastors and missionaries, his family having been associated with the evangelization of Belgium for three-quarters of a century. Dr. Anet has also explored the Belgian Congo, an enterprise which led to the formation of the Belgian Congo Mission. As the official representative in Belgium of the American Congo Missions, he has for years greatly helped our missionaries in their relations with the Belgian Government. Dr. Anet (the value of whose presentation of Belgian needs is doubled by his wife's eloquence) speaks for the Belgian pastors. Some of them receive only a dollar a day. Many of them have been at the front as chaplains or in actual service. The enthusiasm born of the war inspires them to new effort. But they must be upheld. The Belgian Church faces a heavy deficit. Why should not American Protestants spring to the assistance of their Belgian brothers? Checks may be made payable to the order of Edmond E. Robert, 3 Maiden Lane, New York City. Any donations sent to the Secretary of Christ's Mission will be duly acknowledged and forwarded to Mr. Robert.

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If you know any friend who is interested in the matters dealt with in this magazine, and will send the name and address to the office, a sample copy will be sent with pleasure in the hope of gaining a new subscriber.

## VATICAN HATRED OF ENGLAND

A recent issue of *The Catholic*, founded in Dublin by the late Father Connellan and now carried on by the Connellan Mission, contained the following, written by Dr. Alexander Robertson, of Venice, one of the most reliable writers in Europe:

"It is a significant thing that never a traitor has been apprehended and brought to justice in any of the Allied countries but it has come out in evidence that he had been in relationship with the Vatican. It was so in Italy. Monsignor Gerlach, who, last August, was sentenced to penal servitude for life for espionage, for financing pro-German newspapers and pro-German conspirators in Rome with money he received from Berlin, was one of the Pope's private chamberlains. Mario Pomerici, who was condemned to death, and Archita Valente, who was sentenced to penal servitude for life, were paid agents of Monsignor Gerlach. Bolo and Cavallini, who have been condemned to death in France for high treason by a military tribunal, were notoriously allied with Papal intriguers. So also was Porchieri, sentenced to three years' imprisonment. Caillaux, ex-Chief of the French Ministry, as has come out in his trial, was in relation with the Vatican, with which he had arranged to restore French diplomatic representation. In Australia, it was the Archbishop, Dr. Mannix, who, as Mr. Hughes declared, 'preached sedition in and out of season,' and sought to 'lead his flock along the path of sedition.' In Canada it is Sir W. Laurier, the Roman Catholic, who has led the French Canadians against the Government and who, had he been successful, would have stopped our supply of Canadian soldiers. And in Ireland, as the world knows, it is priests who are at the bottom of all its trouble. In Germany, quite recently, Count Hertling was appointed to the Chancellorship—a man who all his life has been in intimate connection with the Vatican. No doubt Kaiser and Pope arranged this appointment so that the German Government and the Vatican, its ally, may work more easily and efficiently against us. And of the two, from one point of view, the Vatican is the more dangerous enemy, because it is what the Italians call '*seale*,' disloyal. Not that the German methods are loyal, for they have fought foully from the beginning, but, while they have

performed their deeds of infamy openly, and even gloried in them, the Vatican has acted furtively, stabbing the Allies behind their backs, while protesting its scrupulous neutrality.

"The reason for it all is apparent. 'As England blocks the way to the Temporal Power,' proceeds Dr. Robertson, 'it is against England that the Vatican shows a malicious hatred that rivals that of Germany, and, urged on by that hatred, adopts methods (worthy of Germany) to damage England. One of these methods is the distribution of lying leaflets against our soldiers now in Italy. One of these says they are of no use in fighting Germany and Austria, and illustrates its statement by a picture in which Italians are seen fighting, with terrible loss, the enemy, while English and French troops are doing nothing in the background. Another leaflet, or rather booklet, declares England's desire is not to help Italy but to absorb and possess it. This one, too, has illustrations which represent English soldiers garrisoning Rome and Naples, and actually pictures an English soldier bayoneting a woman with two children in her arms. This itself shows the origin of these leaflets and booklets. Only Germans who daily do these things could attribute such atrocities to others. But these are the lying papers that priests and other Vatican agents circulate among soldiers and civilians. Many of the pamphlets are in praise of the Russians and the Russian revolution, and urge the Italian soldiers to imitate their example. Others urge them to lay down their arms and accept the peace terms of the Pope and the Kaiser.'"

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"We may contrast with this [the position taken by Hooker in his "Ecclesiastical Polity"] the Catholic system of the union of Church and State, which has always been the Church's ideal, and has often been in great measure realized, and in our own days has been brought into prominence by the solemn pronouncements of Pius IX. The power of the State is maintained to be of God, either immediately, or mediately, through the will of the people; and the civil government exists side by side with the ecclesiastical government. Each is complete in its own sphere. The Pope has "temporal power," using the term in its true sense, *i. e.*, of his right to certain interference with the

temporal government of States when the principles of religion are at stake."—"Catholic Encyclopedia," vol. 5, p. 514.

### LETTER TO A GENEROUS PROTESTANT CHRISTIAN \*.—No. IX

Dear Sir:

In the November issue of this magazine, in response to an inquiry contained in an advertisement in the *Evening Post* from the Thompson-Starrett Company, I gave several reasons why I discriminated against the Roman Church in the matter of contributing to the United War Work "Drive," and I am not without hope that some of them, at least, may have appealed to your Americanism, if not to your conceptions of what that politico-religious organization really is.

Of these there were fifteen, and none of them touched upon theological matters in any way, but they all dealt with the rights and liberties of the citizens of this country—Catholics, as well as those of other religious beliefs or none at all; and it is a matter of common knowledge that the Knights of Columbus are in reality a militant force kept closely under priestly control, the chief business of which is to carry out the orders of their ecclesiastical superiors.

The whole episode may, however, prove to have been a blessing in disguise, for there is more than a little evidence in black and white that a great many people have seen a light in the matter of the Papal Peril, and that the flat-footed discrimination by the Government in favor of this imported religious cult against all the Protestant denominations has woken up many who were fast asleep as to the encroachments on our liberties by the Roman hierarchy in this country, and that some have discovered that Christ's Mission and its workers are not quite so "narrow"

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\*Last Spring, during the "drive" made by the Knights of Columbus, among many uninformed non-Catholics who gave money to that secret oath-bound, purely sectarian organization, was a gentleman who sent a cheque for \$1,000. Of course, he did so under the mistaken impression that the men to whom he was sending his cheque were 100-per-cent. Americans. Neither the gift itself, nor the mention of the agency to whom it was sent, would have attracted the attention of Christ's Mission in themselves, but the stated motive did—very naturally—especially as it was felt that this Generous Protestant Christian was a type of tens of thousands of other good Christian people all over the land. Hence these letters, which may be found in the issues for April, May, June, July, August, September, October and November, 1918.

and "intolerant" as they had considered us to be. In any case, they have been compelled to see some unpleasant things that they had declined to believe when previously warned concerning them.

Having subscribed for several Papal organs over a number of years I am well aware at first hand of the carelessness with which some of them frequently handle the truth; still, what they say they do say, and this is what the *Brooklyn Tablet*, of December 7, 1918, has to say on this subject:

The majority of the non-Catholic churches and people in every State supported the drive, but another portion refused to have anything to do with it, while some actually fought it. It is not petty or small to point out some of these facts. Practically the entire press of the South and part of the West bitterly attacked the United War Work drive and urged their followers to boycott it because "the Catholics were to obtain some of the proceeds." The official Baptist paper of North Carolina exhorted all Baptists to do their duty—"do not contribute." *The Christian Science Monitor* carried continuous and bitter attacks on the entire proposition, because some of the money was "to be used for Roman Catholic propaganda." A group of mangy Masons, right at our doors, circulated a petition urging all good Masons "to save their money until after the drive and then make a large contribution to their favorite organization." Some of the one hundred and thirty ministers in the Bronx attacked the cause, but a few more intelligent members, fearing that the Catholics might get all the credit for a successful campaign, sent a letter out, requesting every Protestant clergyman who had the cause of his religion at heart to attend a ministerial conference "on this United War Work Drive." The meeting was held; only forty of the one hundred and thirty attended, and several were crying because the Catholics were to get a portion. Right here in Brooklyn several ministers bitterly opposed the work and one sent in a twenty-five dollar contribution with the note, "To be divided among all organizations except the Knights of Columbus." A member of the central committee told us that many of the Protestant churches of Brooklyn could not or would not supply workers. The Jews, as a class, were not interested in the campaign.

Among us still exists a small coterie of bigots who have the conscience of Gulliver's unclean Yahoos. They should always be reckoned with, because they suffer from ossification of the heart, fatty degeneration of the head and an over-abundant supply of gall. And there is also another small class, most of whom belong to a so-called Christian organization, who externally profess no prejudice only that they are sanctified lollipops, but inwardly they are sanctimonious frauds, and have as much regard



for anything Catholic as a Socialist has for a prayer-book. Thank God, these two groups of undesirable and un-American citizens are small, and their influence in the campaign was mostly throttled, but yet they are to be watched and reckoned with.

Whether all these statements are precisely true or not, I am sure you cannot but admire the literary style, and some of the verbal combinations will probably be new to you. The most satisfactory feature to me is that, on its face, it suggests that many more people in this city are alive to the principles involved than many of us had ever ventured to hope.

With regard to the Knights of Columbus you may remember that, in the issue for September, 1918, I quoted to you an interesting story from the *Brooklyn Standard-Union* about the Goate-Breen "secret agreement" anent the Coney Island "drive." You will perhaps be interested in this cutting from the *Evening Sun* of December 5, 1918:

Suit to recover \$19,600 commission alleged to be due him out of the proceeds of the Knights of Columbus "Coney Island Week," has been brought against the organization by Edward B. Goate, press agent.

Justice Benedict, in the Supreme Court in Brooklyn, issued a writ of attachment which was placed in the hands of Sheriff Griffin for service. The Sheriff levied on the Kings County Trust Company, where the Knights have a \$100,000 deposit. The plaintiff also secured an order from Justice Cropsey permitting service to be obtained upon the defendant by publication in Connecticut, the headquarters of the organization being at New Haven.

In his complaint Goate says that he entered into an agreement with Thomas J. Evers, chairman of a sub-committee, whereby he was to arrange with Coney Island concessionaires to admit all patrons of the Knights of Columbus to all exhibits at half price during Coney Island week, the other half representing the profit of the organization. It was agreed, alleges Goate, that he was to be paid \$50 a week from June 1 to August 31, and also 10 per cent. of all the profits in excess of \$25,000. It is alleged that the Knights gathered in \$221,000 during the celebration. Goate asks 10 per cent. of \$196,000 of this.

Hoping that the next contribution you make in discharge of your responsibility as a Protestant Christian for the souls of Roman Catholics—whether soldiers or not—will be given through a different channel,

Faithfully yours,

FIELD GLASS.